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OF

PUSEYISM AND HIGH-CHURCHISM:

BY

A MINISTER OF THE CHURCH OF ENGLAND:

OR,

DANGER AND DUTY;

BY

THE REV. RICHARD MARKS,

VICAR OF GREAT MISSENDEN, BUCKS.

TORONTO:

PUBLISHED BY GEORGE BROWN, BANNER OFFICE.

MDCCCXLIV.

REPORT

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PREFACE.

THIS Pamphlet, which is now given to the Canadian Public, was published in London in 1842. The writer is a venerable and pious Minister of the English Church. He could not have rendered more essential service to the world, and especially to the members of the Church of England, than the issue of this excellent and unanswerable little work. The spread of Puseyite and High Church views in the Province, by the Charges of Bishops, by newspapers, and by Pulpit ministrations, renders it a matter of absolute necessity that their absurd and unscriptural nature should be fully exposed, and the Publisher conceived that no better means of doing so could be adopted than to re-publish the Rev. Mr. MARKS' pamphlet. He sincerely hopes that it may be productive of much good.

TORONTO, 1844.

DANGER AND DUTY.

CHRISTIAN READER :

The signs of the times are peculiarly solemn and interesting, as indicating great changes and convulsions. Every man of observation, whether Papist or Protestant, Infidel or Christian, is sensible that there is a movement going on in the world, which laughs to scorn every command to halt, every attempt to bring the machine to a stand-still. In this mighty and complex movement, it is undoubtedly apparent that good, so called, is going on ; but it is, at the same time, very manifest, that evil, to a vast amount, is also advancing. Meanwhile the good is so adulterated by the follies and faults of men, that our best fine gold is sadly amalgamated with base metals ; while the evils that are in progress are evils, in most instances untempered with any good. To me, the whole moral elements seem in agitation. A storm is to sweep the earth, and at once to purge and to punish its inhabitants for their iniquity, is gathering up, and, like an atmosphere overcharged with electric matter, it is moving hither and thither in strange portentous shapes and characters, ready to burst in all the fury of a tempest ; such as shall be felt wherever man is found. And am I an alarmist ? No, assuredly not, as it concerns the result. Many of the finest and most refreshing evenings that have cheered the earth have followed a day of elemental convulsion, wherein the rain and the hail, the lightning and thunder, have contended together and proclaimed the majesty of Him whom winds and storms obey. And such will be the final result of all these coming visitations, these trials and convulsions, that await the earth. Every noxious vapour, and every moral contagious poison shall be dispelled ; and the kingdom of the Lord Jesus shall come ; and truth, and righteousness, and peace shall fill the earth as the waters fill the sea. This the believer knows will be the end. But ere this consummation, so long ago prophesied, and so long and so ardently waited for, arrives, there are scenes to be passed through, and visitations to overtake us, that may well solemnize every heart, and send each

of us to his own post and watch-tower with earnest prayer for grace and strength to know and to do what the Lord would have us to do.

It may be that the Most High is bringing to a close the twelve hundred and sixty years of the church's prophecy in sack-cloth, and that in his infinitely wise dispensations he will, in a few years, permit the adversaries of the truth to go forth, and accomplish all that is predicted in Revelations, xi. 7—10. In this conflict, come whenever it may, it is believed that the true church and servants of the Lord will have *Infidelity* and *Popery* as their bitter, unrelenting adversaries, together with many auxiliaries from all classes of formalists and worldly men. But *POPERY*, that enemy of all righteousness, that ever-persecuting child of the devil, will take the lead "*in slaying the witnesses,*" and in triumphing over their sufferings and suppression. By *Popery* I mean, not only Popery proper, as it exists at Rome and elsewhere, under its own name and form, but Popery as it has been lately revived at Oxford, and which is now passing through the kingdom under the name of *Tractarianism* or *Puseyism*. And I also mean those *Ultra high-church principles and doctrines* held by many of the national clergy, who, while they cherish most of the feelings and doctrines of the Oxford school, will not acknowledge themselves to be Puseyites, or men of popish principles. These are the three armies of aliens that threaten to corrupt the whole world. These are the men, and theirs are the measures, which I would point out as the enemies of our God and his Christ—as enemies to the truth as it is in Jesus—as those who ever have hated that liberty wherewith the Lord Jesus makes his people free. These three columns of the alien army are somewhat different from each other, but the difference is more in their growth and maturity than in their nature. Hyper high-church principles, carried out, will soon lead into the ranks of Puseyism, and Puseyism, in its onward march, soon reaches the goal of Popery proper. And as they are essentially the same in principle and spirit, so are they in their practice of opposition to the simple and graciously free salvation of the Gospel of Christ Jesus, and to all who preach it, whether in the pulpits of the Established Church, or in those of the Wesleyan or Congregational chapels; whether in those of the Church of Scotland, or in those of any of the Protestant Churches abroad.

In my apprehensions of a rapid and almost universal spread of Popery and popish principles, I not only believe the concurrent voice of prophecy leads to such a conclusion, but I consider the present state of things at home and abroad as plainly indicating

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the fact. *Abroad*, almost wherever we look, wherever Great Britain holds dominion, wherever colonies submit to her rule, there Popery is found, and found *rapidly increasing*. But let us go further, and skirt round the world, and see how things are going on in the various Protestant missionary stations among the heathens: there also, in almost all of them, the priests, or deacons, or bishops, or archbishops of Rome have also directed their course; and, accompanied by a vast train of popish assistants, they are laboring to subvert the faith of our Protestant christian converts, and to turn the attention of the unconverted heathens from worshipping their old pagan idols to adore the images and saints of Rome! All at once these hosts of the "*mystic Babylon*" have taken the field, and present themselves to our astonished gaze like men sprung out of the ground. Meanwhile, supplies of money follow them in abundance, and they are cheered on by the united prayers and praises of all the popish inhabitants of the world. Then, again, it is truly astonishing how all political movements, of late years have, every where, directly or indirectly, wrought with "*The man of sin*," and furthered the extension of his kingdom abroad, and especially in the British colonies, all the political movements of the civilized world, intentionally or unintentionally, have thrown weight into his scale; and British Protestant senators and state ministers, and British popish senators, have played into his hands; the former under the influence of a wretched, unhallowed expediency, and the latter out of real love to Popery itself. No wonder that Rome expresses her astonishment at the progress her system is making; for she sees, and sees truly, that whatever other movements may have been retarded, her's have advanced unchecked, nay, that they have gained in speed and power every day.

But the plans of Satan were, thus far, only partially set in motion. England had long been a hinderance in his way. As at nation of great influence in the affairs of this world, it had, for ages, held up the banner of Protestantism, and had told it far and near, that she was able and ready to withstand Popery. It was, therefore, most desirable to gain over, if possible, this English adversary to his popish plans. Many things, no doubt, presented themselves as difficulties, but he was not without circumstances of encouragement; yet the thing needed caution. The point, if carried at all, must be carried by stealthy, disguised means; and the real object must be shown only by degrees, as the times and temper of the people would bear it. And now, my Christian reader, had the leaders and principal writers and actors in this Popish Puseyistic heresy been actually present at the privy council board of hell itself, ready to hear and to obey Satan's instructions,

I really do not see how they could have come forth better taught to do mischief, than what they have proved themselves to be. Had they, I say, really formed a part of that Satanic general council which planned the movement now shaking the world, may we not suppose the enemy of all truth and righteousness would have thus addressed them: "My sons, I have a great work for you to do. I wish you to become ecclesiastical agitators—to unprotestantize the church—to recede more and more from the principles, if any such there be, of the English Reformation—to go forward, and not to hesitate, because the church is vexed with controversy, or because serious men are alarmed, and doubts are raised in the minds of the uncomplaining, or that the established order of things is interrupted, or that the father be set against the son, and the mother against the daughter; remember, all this has been done in former times; and I wish you now to do it in my cause.* Teach the sacramental efficacy of penance; put the church in the place of Christ, make it to usurp his authority and attributes;† advocate prayers for the dead;‡ recommend the use of images;§ advocate the doctrine of the intercession of the saints;|| advocate the revival of monasteries; lavish constant praises upon the Church of Rome;¶ reject and anathematize the principle of Protestantism as heresy;** declare your intention of 'receding farther from the principles of the English Reformation;†† declare that 'Rome is your mother, through whom you were born to Christ;‡‡ affirm that the Pope has the precedence of all other bishops;§§ advocate union with the Church of Rome;||| declare that the cutting short of the life of Edward the Sixth was a merciful interposition of Providence;¶¶ declare that the accession and reign of Queen Mary were great and positive advantages to the Church of

* British Magazine, No. LIX, p. 45.

† British Critic, July, 1841, p. 26.

‡ Tracts for the Times, No. 72, and throughout.

§ Tract 25.

|| Tracts No. 72, pp. 425, &c. &c., compared with p. 123.

¶ Bishop of Gloucester and Bristol's Charge; Tracts No. 70, p. 7.

** Palmer's Reply to Golightly.

†† British Critic, July, 1841, p. 45.

‡‡ Dr. Pusey's Answer in Tract No. 77, p. 33; British Critic, July, 1841, p. 3.

§§ Tract 71, p. 8.

||| British Critic, July, 1841, p. 3.

¶¶ Milford Malvoism, p. 58.

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England ; * speak of the Pretender 'as the last of England's rightful kings ;' † advocate what you call a 'most dire weapon of the church—excommunication ; whereby she cuts off the offender from the fountains of life in this world, and makes him over from her own judgment, to that of Heaven, in the world to come.' Surely, it is a duty of christian states to deprive such an excommunicated person of every social right and privilege ; to lay on him such pains and penalties, as may seem good to the wisdom of the law ; or even, if they so judge, to sweep him from the earth ; in other words, to put him to death." ‡

Now whether these gentlemen did or did not sit in the councils of the prince of darkness, *in propria persona*, and received such instructions directly from his lips, is of little consequence, since these are a part of the very things they have said and done, and which they are continuing to say and do. || Nor have these popish ravings been permitted to die away in silence, or to appear in print unaccompanied with suitable actions. The leaders of this heresy have bestirred themselves with a zeal and earnestness that may well put us to the blush, and they have wrought out the Jesuits' system as truly as Father Loyola himself could have wished. They have tried what could be done with senators and ministers of state, and with bishops and archbishops ; with editors of newspapers, and proprietors of reviews and periodicals. With all these they waged the weapons of cringing, fawning flattery at one time, and of disrespectful and threatening language at another. Neither has money been wanting, where it could be turned to account. They, moreover, have written poems, and novels, and travels, and childrens' books, and *Tracts for the Times*, and *Tracts for Village Circulation*, in all of which they have inculcated their doctrines as they thought the people would bear them. Meanwhile they have themselves shrunk behind the scenes, concealed their names, and performed their parts so as best to escape official rebuke, and stab the truth more effectually, by making their thrusts in the dark. Now and then they have a little overshot their mark, and received some gentle checks ; but, nothing daunted, they have soon returned to the field ; and at this moment they bid defiance to any and to all who may oppose them. Then, last but not least, we are informed by one who resided

* Milford Malvoism, p. 59.

† Poem by Lord John Manners.

‡ Sights and Thoughts in Foreign Countries.

|| See Clifford's excellent sermon, "*The Church's last Struggle*."

among them at Oxford,* that every advantage of situation as public lecturers and college tutors is taken to imbue the students with these pestilential doctrines; and that great success has followed these Jesuitical efforts; so that in the conclusion of this gentleman's letter, he declares it as his opinion, that unless this dangerous agitation be resisted, the Romanising, or the downfall of our church will be the consequence. He then finishes with these startling words: "Year after year, out of this poisoned fountain, there will be poured forth upon the country a torrent of insolent, assuming, fanatical, Jesuitical young clergy, full of hatred to the Reformers and the Reformation, and of predilection for the Church of Rome, who will bring themselves and the Church of England into odium, wherever they go. But my object is, *to warn all parents not to send their children here.* Cambridge is open to them; and I can only say, after a very careful survey of the state of Oxford, that if I had a son here myself, I would remove him to the sister university immediately." Much, however, as this gentleman's mind foreboded evil, I do not think it had then any conception of the extent to which the mischief would spread in the short time that has already elapsed. Even Dr. Pusey, in his letter to the Archbishop of Canterbury, declares, "that he and his friends are perfectly astonished at the rapidity of the *movement.*" As I said with reference to Popery proper, all things seem and have seemed to further its progress. And so says Dr. Pusey in reference to their Popery modified. "Every thing, good or evil, has contributed to it; poetry, arts, architecture, morals, Christian or heathen, novels, music, painting, have either prepared for it, or, being subsequently absorbed into it, have swelled its progress; our renewed intercourse with foreign churches, and still more, the evils aimed at our own, the suppression of our bishoprics, the assaults of dissent, the coldness of adherents, the anger of enemies, the lukewarmness or hostility of the state, strength, or weakness, loss or gain, every thing deep, every thing real, every thing holy, deeds of charity, kindness, severity, every temperament and habit of mind, even the most unlikely, the most remote, or the most adverse, liberalism, or sceptical tendencies, have alike ministered to it." And then, the Doctor, in the height of his wonder and admiration, tells us, "*that He alone can have set it in motion, who alone has all things at his command, and maketh every thing work together to accomplish his will.*" Thus is the great apostle of this foolish and wicked system so besotted with the progress of his own work, as to mistake the assistance

* See a Letter addressed to the Editor of the Morning Herald, dated Feb. 14, 1842, by C. P. Golightly, M.A., Oriel College.

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and agency of the devil for the work of the God of all grace!! Yes, Doctor Pusey, you are speaking truth when you say, that almost all things have wrought for the furtherance of your unhallowed object; but so far from the Lord of heaven and earth being the director of the movement for good, the sins and willing ignorance of the nation have caused this evil to fall upon us; and the righteous Lord hath permitted the "father of lies" to aid and abet your party, and to use and combine second causes to the furtherance of this judgment; and hence, as a proof of the divine anger, Popery proper, and Puseyism, and Ultra high-church principles are becoming rampant at home and abroad. At home the contagion has spread through the length and breadth of the land, and by far the greater part of the clergy of the Established Church are more or less contaminated with the plague! Many of them beyond all reasonable hope of a recovery, and many others to a degree that, at best, admits of only a trembling hope. Already do many of our churches in populous districts exhibit such a mass of tawdry, foolish, popish mummary, that a stranger entering them would immediately conclude he was in a popish place of worship. In direct defiance of the laws of our church, the *communion table* is by name and construction transformed into an *altar*, where you may behold large wax candles blazing at noon day, and crosses, and saints, and childish, Jewish, popish toys in abundance, towards which the minister bows with all the superstitious reverence of a shaven monk or friar. But this is not the worst. Let the stranger, who comes to worship God according to the rites and doctrines of the Reformed Protestant Church of England, tarry a little while, and he beholds the professed minister of the Gospel mount the steps to the *altar*, and there, according to his own declared belief, "*he makes the body and blood of Christ*," and in a real popish belief of the doctrine of transubstantiation, which our church utterly condemns, he pretends to feed the souls of the people with a portion of the Redeemer's person! From the communion table, let the astonished stranger follow this popish Puseyite to the sermon, or evening lecture, and what will he hear? Will it be the all-pervading and all-prevailing theme of the apostle Paul, "Christ Jesus, and Him crucified?" No; for that glorious subject is to be purposely kept in the back ground, to be preached with reserve; and the sacraments, and the outward visible signs, and the services of the church, and the performances of the *priest*, are to be substituted for the Saviour, and what He has done, and suffered, and merited for sinners! So again, in the sacrament of baptism, these men assume to themselves the most astonishing powers and privileges; and by taking the most unfair advantage of two or

three undefined expressions, torn from their context, and construed without regard to the more explanatory and general declarations of our services, they teach the most absurd and unscriptural tenets of Puseyism and semi-popery for the doctrines of the church. All these "wandering stars" do not, indeed, run into the same excess of folly and error; but the leaven has extended so far and so widely, that its blighting, darkening, corrupting effects have quite extinguished the pure light of the Gospel in many of our parish-church pulpit ministrations, and so obscured the light, the truth, and the way, in hundreds and thousands of others, that those who go to learn what they must do to be saved, are in the utmost danger of being led most fatally astray. Such things have we already lived to see; and should this downward movement go on but a few years longer, as it has progressed through the last seven, then *Ichabod* will be written on our church doors; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nation, but she will bring popish abominations over it, and a darkness, a spiritual darkness, that may be felt. Oh, England, England! already may it be said with truth, "They which lead thee, cause thee to err, and destroy the way of thy paths." Isa. iii. 12.

In speaking of *Puseyism* and of *Hyper high-church principles*, it is often difficult to keep up a line of distinction; yet there is a distinction. The *Puseyites* run the full length of the most outrageous *Hyper high-churchmen*; but it ought, in fairness, to be stated, that the old and leading *Hyper high-churchmen* held many of the doctrines of the *Puseyites* in abhorrence, especially those that plead for a union with Rome. Let me then make myself understood, when I use the term "*Hyper high-churchmen*," by giving a few quotations from two or three divines whose writings are considered standard works on this subject. And first, Bishop Taylor, who wrote by royal command, in defence of the divine right of the doctrine of apostolical succession. After saying and *supposing* many things in defence of his order, he roundly declares "*Episcopacy is not only a Divine institution, but the ONLY order that derives immediately from Christ.*"*

2ndly. Dr. Hick, another great authority, says, "Bishops are appointed to succeed the apostles, and like them to stand in Christ's place, and exercise his kingly, priestly, and prophetic office over their flocks." . . . "They stand in God's and Christ's stead over their flocks; the clergy as well as the people are to be subject to them, as to the VICEREGENTS of our Lord."

* *Episcopacy asserted*, p. 48, ed. Ox. 1642, 4to.

“And the successors of the apostles, the bishops, like *spiritual princes*, exercise the same *COERCIVE authority* that they did, in inflicting spiritual censures upon their disobedient subjects.”*

3rdly. The learned Dodwell declares, “None but the *bishop* can unite us to the Father and Son. Whence it will further follow, that *whosoever* are *disunited* from the visible communion of the church on earth, and particularly *from* that visible communion of the *bishop*, must consequently be *disunited* from the whole visible catholic church on earth; and not only so, but from the invisible communion of the holy angels and saints in Heaven, and, which is yet more, from Christ and God himself.”†

4thly. “A person NOT COMMISSIONED from the *bishop* may use the words of *Baptism*, and sprinkle or bathe with water, on earth, but there is *no promise* from Christ, that such a man shall admit *souls* to the kingdom of heaven. A person *not* commissioned may *break bread*, and *pour out wine*, and *pretend* to give the Lord’s Supper, but can afford *no comfort* to any to receive it at his hands, because there is *no warrant* from Christ to lead communicants to suppose that, while he does so here on earth, they will be partakers in the Saviour’s heavenly body and blood. And as far as the *person himself*, who takes upon himself without warrant to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram whose *awful* punishment you read of in the Book of Numbers. Compare Numbers xvi. with Jude 2.”‡

The foregoing extracts will explain what I mean by Hyper high-church doctrines and principles, and the reader will judge for himself how far they are popish or not. But it may be asked, are these the views and principles held and advocated by all our bishops? No, I bless God they are not; neither were they held or advocated by many who have passed out of time into eternity. I could produce some happy instances, both from the list of bishops departed and of bishops now living; but I will name only one, whose book on “The Kingdom of Christ” has appeared very opportunely to meet these high-church claims to divine right and apostleship of our bishops. His words are these, “Successors to the apostolic office, the Apostles have none. As *witnesses* of the resurrection, as *dispensers* of *miraculous gifts*, as

* On the Dignity of the Episcopal Order, p. 191, &c. London, 1707, 8vo.

† One Altar and one Priesthood, 1683, pp. 387, 397.

‡ Tracts for the Times, No. 35, pages 2, 3.

*inspired oracles of divine revelation they have no successors. But as members, as ministers, as governors of christian communities, their successors are the regularly-admitted members, the lawfully ordained ministers, the regular and recognized governors of a regularly subsisting church.** And surely this is all that the case requires, whether the honour of the church, or the edification of the people be considered. Here is dignity enough for the bishops and abundant scope for useful labour within the folds of their respective dioceses. It is no matter of surprise that men who never, theoretically or experimentally, knew the Gospel of Christ should fall into such snares and be caught in such a self-magnifying scheme as invests them with something very like Divine powers. But it is matter of astonishment and sorrow that many others are daily becoming entangled in this net of High-church apostolic succession, and divine exclusive right. "And what is meant by this said apostolic succession, and what are its consequences?" This is a question which some may ask with all simplicity of desire to know the fact. I will then explain the matter, as stated by Dr. Hook of Leeds, in his two Sermons on the Church and the Establishment. "There is not a bishop, priest, or deacon among us, who cannot, if he please, trace his own *spiritual descent* from St. Peter or St. Paul." "The only ministrations to which the Lord has *promised* his presence is to those of the *bishops* who are successors of the first commissioned Apostles, and the *other clergy* acting *under THEIR sanction, and by THEIR AUTHORITY.*" Now, my reader, this is truly very awful in its consequences, as concerns the millions who have composed the Non-Episcopal Church of Scotland, and all the continental Protestant Reformed Churches, *if true and unanswerable.* But as a set-off to Dr. Hook, let us see what another living doctor says; I mean Doctor Whately, the present Archbishop of Dublin, in his recently published work, "The Kingdom of Christ," pp. 176—178. "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree. The sacramental virtue (for such it is, that is implied, whether the term be used or not, in the principle I have been speaking of) dependent on the imposition of hands, with the due observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the church, and ordained deacon and priest, this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a bishop has not been duly conse-

* Dr. Whately's Kingdom of Christ delineated

crated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him; and their ordination of others; (supposing any of the persons ordained by him to attain to the episcopal office;) and so on, without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

"And who can undertake to pronounce, that during that long period usually designated as the dark ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle: and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put into their places, by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to a certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among whom they lived; and that no one, not duly consecrated or ordained, was admitted to sacred offices."

The Church of England, so far as her means go, offers her instruction and ministrations to all who are desirous of profiting by them; but the laws of the realm do, most properly and christian-like, forbid her forcing herself on any man against the approbation and convictions of his own mind and conscience. High-church principles armed with political power, have oft-times attempted to do this; and the history of the deeds of outrages folly and cruelty perpetrated by the High Commission Court and Star Chamber of gone-by days, has engraven, as it were on brass, such tales of man's sectarian madness and bigotry, as may well inspire every follower of Jesus with gratitude to that Father of mercies and God of all consolation who has delivered the nation from such scenes and sufferings. Yet these are the very institutions that every thorough-going Puseyite, and not a few High-

churchmen, would again call into existence and full play, could they do it! It is possible that men may be so far blinded as to imagine they would thereby be doing God a service; but sure I am, that no creature living has the approval of Heaven or the authority of Holy Writ for using force, or fine, or imprisonment, by way "of establishing uniformity in matters touching religion;" or in any attempt to lord it over God's heritage, or hold dominion over any man's faith. So long as individuals live morally, peacefully, and friendly with their neighbours, so long do the laws of our realm and the more solemn laws of Heaven forbid every man domineering over his brother. To his own Master must each give an account, and by that Master's righteous decision each must stand or fall. When it pleased God the Holy Ghost, in his condescending grace and mercy, to inwardly move my soul to the work of the ministry, I had a choice before me as to what part of his vineyard I should exercise my humble labours in, and I deliberately selected the Established Church, not with the prospect of honour or emolument, for in the latter case I had nothing but loss in prospective, and loss has been, up to this day, realized; but I selected it, because I believed it to be a real branch of the universal church of Christ, in which I conceived, as far as my own case was concerned, there was a greater probability of such labours being usefully employed than elsewhere. And now at the end of thirty years' exercise of my humble talents in this department of the Lord's vineyard, I do fully believe it has been so. But while I thank God for in any measure owning and blessing my poor efforts in the Established Church. I do also praise his holy name for all he has done in owning and blessing the christian ministerial labours of others in all the Protestant Reformed Churches in the world, whether national churches abroad, or non-conforming churches at home. For however I may prefer my own enclosure, I do prefer and desire the glory and prosperity of Christ's universal church to the glory and prosperity of any one section of it beneath the sun. But this I could not do, did I believe in the Popish, Puseyite doctrine of what they call the divine right of the episcopacy of Rome and England, to the exclusion of all others. Most truly can I affirm my hearty disposition to render all due honour and obedience to my Diocesan, "in all things lawful and honest," not because I believe him to be especially invested by Heaven with the exclusive and awful powers claimed by Puseyites and Ultra high-churchmen for his order; but because his post and duties are agreeable to very ancient usage, and because they are established by the laws, order, and custom of this realm; and as things not unscriptural or evil in themselves, but only so in their abuse

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and perversion. Now, it is this very abuse and perversion which Puseyism and High-church principles are bent on carrying into effect, both as to doctrine and practice. May Almighty God in his mercy to the world at large, and to our own nation in particular, withstand all their folly and madness!

My christian reader, be assured it is not our belonging to any one particular section of the outward and visible church that will save us; we must each and all "be born again, or we cannot enter the kingdom of heaven." We must "be renewed in the spirit of our minds," we must "be in Christ Jesus and become new creatures." We must be "born of the Spirit," led by the Spirit," and "walk in the Spirit," or "we are none of his." We must now pass from a state of spiritual death into a state of spiritual life, or where Christ is, there we shall never be found. Neither is it the abstract circumstance of having received ordination at the hands of a mitred bishop, or at the hands of Presbyterian ministers and elders, or at the hands of any ministers of any church or denomination that will constitute men pastors after the Lord's own heart, or give them dominion over other men's faith, or justify their exclaiming, "The temple of the Lord are we.—The temple of the Lord are we." There is one thing necessary before the hands of any man be laid on a candidate for the ministry, and that necessary, that indispensable something, the Church of England ever keeps in view in her ordination service, when the bishop, in the presence of the people, puts this solemn question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration to serve God, for the promoting of his glory, and the edifying of his people?" Yes, it is this preparation of the heart, this *movement of the Holy Ghost on the soul*, that is the all-important matter. It is very proper for the sake of good order and discipline, that every candidate for the ministerial office, in every section of the christian church, should be set apart to this office by prayer and imposition of hands; but it is the Holy Spirit who alone makes the individual a minister of the Lord; and woe be unto that man who enters into the ministerial office uncalled and unsent of the ever blessed Spirit. He may pass off for some great one among men, but the day will come when the Lord will say, "Depart from me, I never knew you." I am quite aware that many have obtained part and lot among the ministers of the Gospel, not only in the Established Church, but in every other church in Christendom, who never were thus moved, never thus sent of God; and hence much scandal has arisen, and many have been offended, to the great sorrow and grief of the established and of the non-conforming churches into which these thieves and

robbers, these true descendants of *Korah*, *Dathan*, and *Abiram* obtained entrance. This, however, is not a subject of triumph to any, nor ought it for one moment, to be pleaded or brought forth to the discredit of any party, but rather should it call forth mutual feelings of sympathy and brotherly kindness in behalf of the afflicted church, where these hypocrites and evil men have inflicted wounds and brought reproach on the Gospel of Christ. Nay, more, when we read or hear of or behold such things taking place elsewhere, it should send us to our closets in prayer and supplication to Him who is the great Bishop and Shepherd of souls, that He would preserve and cleanse every branch and section of His church among us from all such adversities.

We talk of popish cruelties, as perpetrated by bloody Queen Mary and her mitred prompters, and well we may. But England has beheld princes, bishops, and judges, high lords, and great captains treading in the same steps, as far as times and circumstances would allow; men, who, while professing themselves Protestants as to their creed, were Papists as to their practice. And these are the very men and measures now publicly lauded by the Puseyites, and longed after by many a High-churchman. Oh, England, England! should it please God to visit thee for thine iniquities, and to permit Puseyism and High-church principles to gain that ascendancy they are striving so hard to gain, and towards which they are making such rapid strides, then will our prison walls again send forth the echo of groans and lamentations from men, women, and children, and fines, and banishment, and death will again proclaim what Popery is in its essence under every name and modification; and our land will again become a land of darkness and irreligion, of the ignorant and profane, even as it has been in times past. It cannot be otherwise, for the pure and undefiled religion of the Gospel of Christ and that of Puseyism and High-church are irreconcilable. They cannot reign and rule in the same place and time. Long have we as a nation mocked God with a form of religion, while destitute and hating the power of it. And it may be that the Lord will scourge us back to himself by the rod of his just anger in the shape of popish Puseyistic persecution.

We daily pray that the kingdom of God may come, and we profess to believe that this prayer will one day be answered, and that all shall know the Lord from the least to the greatest; so that the experimental knowledge of the only true God, and of Jesus Christ whom He hath sent, shall fill the earth. Such are our prayers, and such our professions; and yet there are no few among us who seem to think, that this kingdom of the Lord will

not or cannot come, in all its amplitude, its purity, and glory, unless it partakes of the peculiar form and ecclesiastical polity of our own denomination. The bigoted episcopalian and the bigoted anti-episcopalian may think so. Aye, and there may be a lurking, though unacknowledged, disapprobation in the heart to this very kingdom of God being set up on any other model than that of his own peculiar one! My Christian reader, be assured, that when our Lord's prayer is answered, and his kingdom is come, and his church is set up in all the world, it will be invested with a purity and holiness infinitely more scriptural and lovely than any thing that has yet appeared on earth. Many a distinctive branch of Christ's church is now, in common with the Established Church of this land, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The foundations are, therefore, good, but where is there one among us all that can truly say the superstructure his party has reared, is composed alone of "gold, silver, and precious stones, without any admixture of wood, hay, or stubble?" Alas! imperfection is stamped on every human institution, and written on every work of man. May the Lord deliver us all from our selfishness and jealousy, and fill our souls with heavenly disinterested love to himself and to all men.

The world is surely wide enough for us all. Even in England the extent of the field is out of all proportion to the Established Church's means of cultivating it. Were all the ecclesiastics of every description connected with our church, strong, active, zealous, holy men; were they all *working* clergymen, all labouring in the word and doctrine, and going in and out among the people, instant in season and out of season, to save souls alive; were all this really the case, even then there would not be one half of ministerial labour, or pastoral teaching and preaching, which the state of the case requires. A goodly band would certainly be mustered; but not such an one as could grapple with all the population and wide spread districts of the country. The Established Church is utterly unequal to the work, and unequal she ever has been. Why, then, this reluctance to others entering into labours so imperatively called for, but which we ourselves cannot perform? At this very moment there are many extensive moral wastes lying untilled, either by episcopalians or non-episcopalians. Could we, on any Sabbath-day, with one glance, behold every spot where the Word of God was preaching by good men of all denominations, and then compare the extent and abundance of the harvest with the few labourers who were endeavouring to gather it in, surely we could not but feel they were few indeed: and ought we not to pray the Lord to send forth more

labourers into his harvest, instead of discouraging, or commanding any to desist from their work because they went not with us? To stand up in public, and read prayers, and preach a sermon once or twice in the week; to baptize, and marry the living; to bury the dead, and, occasionally, to visit an extreme case of sickness, and administer the sacrament of our Lord's Supper; this may regularly be done, but this comprises only a small part of a minister's work. The great mass of the people, as well in large towns as in rural districts, require to be sought out, visited, and exhorted at their own dwellings, or they will never seek us, or the things that concern their everlasting peace. No, but they will absent themselves from all, or nearly all, profitable means of grace; they will live in willing ignorance, and in willing ignorance they will die and perish for ever. Now I would ask the High-church party two questions; 1st, Are you really competent and ready to do all that is required to be done, in thus looking up the people, and watching over them as families and individuals; so as to give in your account with joy and confidence, that all has been done which the case required? Should you candidly acknowledge that much still remains unattended to, and beyond your power to reach, then I would ask, Would you rather that those straggling sheep, those portions of your wide-scattered flocks, should be left to all the dismal consequences of their situation, rather than they should be sought after and gathered into the fold of Christ by non-episcopalian ministers? Surely, surely this is not the case; and yet the words and deeds of many of you would almost prove it to be so. Oh, let us learn to bless God that others have in times past supplied much of the lack of our ministrations, and that such is still the case; seeing that much yet remains undone by any of us.

From our own father-land, where good has been done by non-succession men within the last hundred years, to an extent that only the last day will make known, let us cast a look over the wide map of the world, and mark, spot after spot, wherever the standard of the cross now waves, in the midst of savage islanders in the great South Sea, or in the sun-burnt and lion-haunted wastes of Africa. Let us look from the East to the West Indies, from Iceland to Ceylon, from one part under Heaven to any other part under Heaven, where, only a few score years ago, Satan held universal and undivided empire; and now what do we behold? We see enough to convince us that the Lord hath done great things. And among those bright spots, that beautify a dark and dreary world, we discover not a few as the vineyards of episcopally ordained ministers, whose labours the Lord hath blessed; and we acknowledge and praise his holy

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name in and for it all. But for *one* such garden under episcopal culture, there are *many, very many*, in every part of the heathen world, under the spiritual husbandry of non-episcopalians, where it may be truly said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." In fact, the Lord has, by the united instrumentality of various Protestant missionaries, done a work within the last thirty years, in evangelizing the dark parts of the earth, *such as has not been seen since the very earliest day of Christianity*. And still every part of the vineyard is sending forth the cry for more and more labourers, ten-fold beyond the power of any and of all the evangelical missionary societies to comply with. Here is at once great cause of joy and of sorrow; of joy, that the Lord is opening so wide a door for the glad tidings of salvation, and of sorrow, that the heralds of peace are so few. But, my christian reader, were the High-church, divine right, exclusive, episcopalian, apostolic succession doctrines the truths of God, then, instead of contemplating with delight what these various christian missionaries have done, and are now doing, we should condemn the whole of their proceedings; and instead of praying the Lord of the harvest to send forth a hundred-fold more labourers, we should, if in our power, as a matter of duty, bring all to a stand; we should silence every such voice as is now crying aloud, "Behold the Lamb of God, who taketh away the sin of the world;" we should warn the heathen to depart from them, as from so many Korahs, Dathans, and Abirams, and to arrange themselves under the banner of those popish priests and bishops who have just now arrived among them; or, if this were not practicable, then to return back to their former ignorance, cruelties, and untold abominations, rather than acknowledge a non-succession minister. Instead of bidding the missionary "God-speed," on his quitting his native land for Africa or the South Sea Islands, we should frown on him as a man who was presumptuously running into black and daring sin; and declare that he, and those who ordained him to the ministry, and those who assigned him his post in the missionary field, were one and all, by so doing, ripening for the Almighty's most awful judgments.

From the savage, heathen portion of Asia, Africa, and America, where non-episcopal ministers are labouring, and where God the Holy Ghost hath, by their instrumentality, gathered into the fold of Christ many hundreds of thousands of souls; let us now turn our thoughts to Europe, and especially to those kingdoms and nations where the iron yoke of Popery has been broken and cast away, and where Protestant, evangelical, national churches have long been organized, and where they have, in deed and in truth,

administered, and are now administering, to the instruction and consolation of millions of souls. Surely this is a subject of universal gladness to every member of the Protestant Church of England; a subject that calls forth one general cry of "The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace." And is this the case? No, there is neither the voice of congratulation nor the smallest kindly feeling in the bosom of our Puseyite and Ultra High-churchmen towards these churches; but frowns and condemnation are largely bestowed on them all. And wherefore? Because, on their deliverance from Popish thralldom, these nations formed themselves into non-episcopal churches; and have continued to regulate all their spiritual concerns by a system of church order and discipline, which they consider more edifying than our own. For using this their freedom, and for serving God in accordance to the dictates of their own conscience, and their views of scriptural church order, our Puseyites and Ultras have actually pronounced them reprobates! No matter what may be the learning, piety, zeal, and devotedness of the ministers, they are declared to stand exactly in the position of Korah, Dathan, and Abiram; and their flocks, as people who, at best, can only "be left to the uncovenanted mercies of God." They are non-episcopal churches; and let us repeat what the Ultra high-churchmen and Puseyites say concerning all such. "Whosoever is disunited from the visible communion of the church on earth, and particularly from the visible communion of the *bishop*, must consequently be *disunited* from the whole visible catholic church on earth; and not only so, but from the invisible communion of the holy angels and saints in Heaven, and, what is more, *from Christ and from God himself*."* And again, "unless Christ be spiritually present with the ministers of religion in their services, those *services* will be *vain*. But the *only* ministrations to which He has *promised* his presence is to those of the *bishops* who are the successors of the first commissioned Apostles and the *other clergy* acting *under their sanction and by their authority*."† In this sweeping destruction the Church of Scotland, and all the Non-conformist Churches in England are included. They are one and all without the covenant of God's promise of a single blessing! But I will follow out this heart-sickening subject no further. Surely it is among the most threatening signs of the times that doctrines and opinions laden with such consequences, should be held and advocated in our day

* Dodwell's one Altar and one Priest.

† Dr. Hook.

by Englishmen calling themselves Protestant Christians, and holding posts as ministers of the Gospel of the Lord Jesus Christ in the Church of England; that there should be such a readiness, among the higher orders of the people, to fall in with such leaders, and encourage them in their erratic course; well may these "ecclesiastical agitators," these adversaries to the truth as it is in Jesus, rejoice and take courage at the success of their "agitation," and spread of their popish principles; and well may every one who knows and loves the pure, unadulterated Gospel be sorrowful and cast down at such proofs of an almost universal tendency to relapse into popery and superstition at home and abroad. The more the signs of the times are contemplated, the more astonishing and distressing must they appear to every man who is not himself within the influence of this engulfing vortex. Dr. Pusey enlarges, with much apparent delight, not only on the direct influence of "*the movement*," in bringing many forward publicly to join their ranks, but he expatiates largely on the still wider influence which is indirectly telling on great numbers who, as yet, do not profess to join them. Alas, this is but too true, and to this *indirect influence, silently stealing on many good men's minds*, we may attribute that death-like silence they maintain, and all their apparent apathy and unconcern as to the present state of things. Here and there only can we hear the sound of alarm in all God's holy mountain. *The watchmen seem wholly off their guard; insensible to any danger; or what is still more distressing, partly won over to the very cause and people which they ought to watch and pray and fight against, with every weapon of spiritual warfare which the armoury of the Word of God supplies.*

Christian friends, we are brought to a crisis, "*perhaps the last struggle*," as the Doctor expressed himself, to a struggle which he and his party, and all the Papists at home and abroad, are confidently expecting will end in popish principles and popish practices absorbing all others. And so I, myself, do think, though with feelings as opposite to theirs as light is from darkness and sorrow from joy. Nor do I stand a mere solitary instance, though, it is true, I find but here and there one who enters into my fears and feelings. Among those few, however, I may name the good Bishop of Calcutta, who, more than a year ago, entered largely upon the subject in a public charge to his clergy, in which charge we are told, "That at first he leaned on the side of charity, and only addressed a few cautionary remarks to his clergy, hoping that the leaders would have retracted, or ceased to repeat their errors; but" he adds, "I was mistaken. I now look on the progress of these doctrines in a very different light. I am an alarmist. I believe our church was never in the danger she now

is, except, immediately before the great rebellion. Not the High-church party of which Archbishop Laud was then the head, nor the Non-Jurors who condemned the glorious Revolution of 1688, carried out so many of the main principles of the Church of Rome, and professed them so formally, fully and systematically within the Church of England, as is now openly done.*

But, my reader, if the good bishop saw cause of serious alarm *then*, how much more must he behold *now*. Up to the delivery of that charge the moral pestilence of Puseyism had been principally confined to the Presidency of Madras; but since then, it has burst forth in all unfeeling annoyance and contempt of every private admonition and public exhortation of Doctor Wilson; bearding him as it were, to the face in his own diocese; so that it is now in the fair way of soon throwing that portion of the Lord's vineyard into utter confusion; of greatly corrupting the truth; of misleading and confounding the Indo enquirer; and of obstructing, grieving, and perplexing the Established Church, and every faithful missionary and minister of the Gospel of Christ, whether episcopalian or non-episcopalian, in that forlorn and heathen land. Such is the state of things at this day in Calcutta and the principal actors are clergymen, and professors connected with the Church of England, who are working with their brethren at home, in all the activity and cunning of the most determined Jesuits, to *unprotestantize* the christian converts who have already been gathered under the banner of Christ; and to gather others from among the pagans to a system of their own devising, made up of Puseyism and legendary falsehoods.†

My christian reader, again let me repeat, we have arrived at a crisis that is, in its progress, to *convulse, not England only, but every portion of the world where Christianity is planted, and where the servants of God are labouring to plant it*. Every where will Popery proper, and Popery indirect, contest the ground inch by inch; and everywhere will popish principles, under various shades, names, and distinctions, be forced on mankind; a sifting time seems hastening on, a winnowing season that will separate the wheat from the chaff, and cleanse the floor, a time that will show what men are, and discover, in many instances, how far the reality is from the apparent. May the Lord preserve and keep us from falling and from "receiving the mark of the beast!"

Having stated what I conceive to be our threatening dangers,

* Charge, 1841, p. 64.

† See a letter from Calcutta, dated August 12, 1842; in the London Record of October 17, following.

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it may be asked "What I would have to be done, if peradventure the Lord may still avert the threatening calamity and save the world from the scourge and curse of Popery and popish principles?" I will answer the enquiry, by addressing myself, in the first place, to my brethren in the ministry of the Established Church, and that by saying, we must humble ourselves before God for our own individual unfaithfulness to our solemn trust as pastors and ministers of Christ's flock. We must also unfeignedly acknowledge and lament the many imperfections cleaving to the church to which we belong, and the still more numerous ones that cleave to many of those who serve at her altars; nor must we forget our past uncourteous, unkind, and unchristian conduct towards these ministers of the Lord Jesus who go not with us. We must study, and more closely follow the example of our blessed Lord himself. There yet are I trust, many of you who stand aloof from Puseyism, and from most of the High-church extravagancies maintained by others; but it is to be feared that no few of you are, more or less, entangled in the net of *apostolic succession*. Now, as I consider this delusion to lie at the root of all High-church extravagancies, of all Puseyism, of all Popery, and of every kind of spiritual intolerance, I would most earnestly beseech you to break from this leading snare, to rouse yourselves from this self-exalting temptation; and "not to think more highly of yourselves than ye ought to think." Look, my brethren, with prayer and calmness on this scheme. Look at the fruits it has borne in every age of the church, when armed with power. Look at what it is now doing; and then ask, "Can such views and such consequences be agreeable to the mind of Christ Jesus? Can such be the rule and law of Heaven concerning the church militant here on earth?" I address you most solemnly as a man who expects shortly to have done with this world, and all its contentions and strifes—as a man who is labouring to think and feel on this subject as I must and shall do when I am actually on my passage from earth to Heaven. Be assured it is a delusion, and one as destructive of harmony and peace in England, as *high-caste* is of universal sympathy in Bengal. How can you seriously believe that the ever blessed God hath made the salvation of millions of millions to depend on such a scheme; or that his covenant promises of mercy are shut out from all but those who are ministered unto by episcopalian bishops, and episcopalian ordained teachers and preachers! Can you seriously believe that the kingdom of God cannot universally fill the earth, unless it be constituted under the form and government of the Established Church of England, or under that of the apostate, adjudged, and condemned Church of Rome! Or, to come still closer home, can

you really think, "that in this country the Clergy of the National Church, AND THEY ONLY, are entitled to the respect and obedience of the people, *as their lawful guides and governors in spiritual things; that they alone are duly commissioned to preach the Word of God, and administer the sacraments?* If these are the settled convictions of your minds, then must you for ever relinquish every scriptural hope of the Lord's will being done on earth as it is done in Heaven; of that time ever coming when "peace shall flow as a river, and righteousness as the waves of the sea." On such terms as the apostolic succession holds out, there cannot be realized anything like a heavenly unity of spirit or a bond of peace among men; and without this unity of spirit among Protestants, Popery cannot be resisted with success. Oh that I could but convince you that "the Kingdom of God is not meat and drink;" that it is not form and ceremony; that it is not one exclusive denomination or another; but "righteousness and peace, and joy in the Holy Ghost"—"That in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Blessed be God, there is still the possibility of a real unity of spirit and bond of peace existing among his children, without even an attempt at uniformity in matters of church forms and government. Blessed be God, there is a communion of saints still existing on earth. There is yet an offering of a sweet-smelling saviour of love and charity towards all the brethren daily ascending to God from the altar of many a heart; though alas! the number is too few, and the flame too faint! Faint indeed, but it still burns, nor shall all the blasts of the wicked one extinguish it. Now it is to fan up this tremulous fire into a bright and heavenly flame among all who name the name of Jesus, that all our efforts should be directed. For the consummation of this glorious object our daily prayers should ascend to God, seeing that this is the very thing that will make all the disciples of Jesus one, whenever it takes place. Yes, my brethren, we who hold the same grand truths of the Gospel must learn to feel and act as brethren, and to love all who hold the same truth, and love the Lord Jesus in spirit and in truth, or we have no scriptural evidence of ourselves being his disciples; without this experience, this frame of mind, we have no safe evidence that we ourselves have "passed from death unto life." (1 John iii. 14.) But my brethren, we never can thus feel and act towards the ministering servants of the Lord Jesus who belong to non-episcopal branches of the universal church—we never can enter into this hallowed unity of spirit, into this experimental heavenly bond of peace, so long as we cling to the delusive, intoxicating doctrine of apostolic succession and exclusive divine right of episcopacy.

Oh, bear with me a little while; I do not ask you to surrender one iota of the clearly revealed truths of God, nor do I ask you to become non-conformist of any name or order; but I do most earnestly implore you, as you value the truths and righteousness of Heaven—as you value the gospel of peace and love on earth—as you value the real glory and christian character of the Established Church, by all these I do implore you to give up this high-minded, untenable doctrine; and to esteem every educated, ordained evangelical ministering servant of the Lord as a brother in Christ Jesus, a fellow-labourer in the great vineyard of the world. I beseech you, not only to feel willing that the pleasure of the Lord may prosper in their hands, but that you stand ready to give glory to the God of all grace, *whenever and wherever* you behold that grace displayed through such instrumentality.

Oh, were it possible for redeemed and glorified spirits to weep in Heaven, many a tear would ere now have been shed by episcopalians and non-episcopalians on the recollection of those unworthy feelings they once cherished towards each other when dwellers on earth. But in Heaven they weep not—they are of one mind; being all absorbed in the love and adoration of their common Lord and Saviour, and in the experience of unutterable and undying affection for each other. In that blessed world there are no partition walls, no artificial distinctions, no jealousies or strife, unless it be the strife of love. And is not that the very heaven we ourselves are looking forward to; and do we not now feel assured that all those will meet and hail us as brethren who on earth “worshipped God in the spirit, rejoiced in Christ Jesus, and put no confidence in the flesh?” Why then do we entertain sentiments that only tend to chill every spiritual affection towards these brethren by the way, and to send us, if possible, with feelings of unkindness even to the very margin of that better land? Oh, why do we continue thus to deal towards each other; and that too, when, humanly speaking, the ark of the Lord is in jeopardy of being captured by the Philistines? Dr. Pusey hesitates not to declare, that “on the issue of the present struggle hangs the destiny of the Church of England;” and I believe he is correct. Its destiny, so far as man can judge, does depend on the issue of the present struggle. Here is a conflict not about trifles—not about some few non-essential matters; but a struggle for real, vital Christianity—for the Gospel of Christ—for Protestantism; aye, and for civil and religious liberty too—a struggle against the idolatry and insolence of Popery undisguised, and against the silly, corrupt, popish dogmas and traditions of men incorporated into Puseyism, and cheered on by Ultra high-church crusaders. In other words, Truth and Error, Light and Darkness.

Christ and Belial are in open conflict; and in this conflict the Church of England must and will daily take a more decided part, will make a more decided stand, either for good or for evil; and on the issue depends her destiny. Her's is indeed a momentous and solemn position; for just as she rises above, or sinks down into Popish Puseyite follies and abominations, so will she become a blessed instrument in the hands of the Almighty for good to the nation, and to the world—or become a tool in the hands of Satan, to inflict a curse on mankind.

The position taken by the leaders of the Oxford heresy is, that "*The gift of the Holy Ghost has been preserved in the world SOLELY by means of the episcopal succession, and that TO SEEK COMMUNION WITH CHRIST, by any other channel is to attempt an IMPOSSIBILITY.*"* Now, if ever the history of the world produced facts the most strong and numerous to disprove any position or bold assertion of man, it has done so in reference to this; utterly disproving that the Holy Ghost has been handed down from bishop to bishop, and *only* thus preserved in the world." No—that blessed Spirit is neither confined to temples made with hands nor to any external lineage of so called *apostolical succession*. He is wherever two or three meet together in the name of Jesus. Oft-times, during our late long and sanguinary war, did small parties of men meet in the tented field of the British army, and in the floating castles of Albion's navy, and there, on hundreds of occasions, without one apostolical successionist, or minister of any description, to care for their souls, to preach to them when in health, or to instruct, direct, and comfort them when sick or dying, *there*, I say, did they seek communion with Christ, and *there* they found Him whom they sought. Away from their native land and all its privileges, thus

" Oft did they prove the power of prayer
To strengthen faith and sweeten care;
To teach their faint desires to rise,
And bring all Heaven before their eyes."

Ah, my reader, many a rude storm has blown over this land since those gone-by days have borne their record into eternity; but still the remembrance of them is cheering to my heart. And so is another event, however the naming of it may bring down the whole weight of Tractarian condemnation. Methinks I now behold that humble house of prayer wherein I, for the first time in

* Keble and Newman's Preface to the Second Portion of *Fronde's Remains*.

my life, ate bread and drank wine in remembrance that Christ died for me; and where, if I ever found communion with Christ, it was *then* and *there*, although the place was only a wood-frame, covered with tarred canvas and the minister who dispensed the elements was only a devoted English Protestant missionary, ordained and set apart, indeed by his brethren at home, but pretending to no other apostolic succession than that which consists in *doctrine, faith, and holiness*; the only succession that will pass current in Heaven, or avail to any good purpose on the earth. From that time forward to the present day my song has been,

“ Jesus, where’er thy people meet,
There they behold thy mercy-seat;
Where’er they seek Thee, Thou art found,
And every place is hallow’d ground.”

In conclusion, my brethren, ye who minister at the same altar with myself, let me remind you, that *duty* and *privilege* call on us to unite with each other, and *with real Christians of all denominations*, in continued, fervent prayer to Him who alone can give the blessing, that He would arise, and make bare His arm against every enemy of the truth; that the Established Church of this land, and her ministers, may collectively and individually take the lead in “whatsoever things are true; whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and in whatsoever things are of good report;” then shall we not hesitate in acknowledging and regretting all past unseemly conduct to our brethren of other churches; then shall we be ready, in future, to hold out the right hand of christian fellowship and good will to all the Israel of God. So shall we form a goodly band of wrestling Jacobs with Him who will hear and answer our united supplications, either in defeating all the stratagems of Satan, or in preparing us for them, and over-ruling them all to his own glory and to our everlasting good.

Finally, let me address all christian parents, and especially those connected with the Established Church. On your instrumentality, my friends, much, very much depends. If ever there were a time when christian parents were imperiously called on to give their children as good a scriptural education as possible, this is the very time. And if ever *Chillingworth’s* memorable words, “*The BIBLE, I say, the BIBLE alone, is the religion of Protestants*,” were suited to become the banner-cry of every person who knows and loves the Gospel’s joyful sound, it is now. It is the glory of our church, that she declares most clearly

and positively that "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."* Deeply impressed with these all-important truths, while I condemn every kind of persecution for conscience sake, I would have the motto, "No peace with apostate Rome, and no fellowship with Puseyism," waving in the breeze from every parish spire and steeple in the land, and sounding from every pulpit throughout the British Empire. My own opinion is, that these troublers of our land will succeed in their declared object of "unprotestantizing" the national church; but I rejoice in the knowledge that they, with all the gates of hell to back them, cannot unchristianize the church of Christ Jesus. If, however, any human instrumentality may be owned of God to the putting off that evil day, I do believe it will principally be the united prayers of the people at large, and not the efforts of bishops, priests, or deacons. A few of each class of these have nobly "come forth to the help of the Lord, to the help of the Lord against the mighty." But alas, how few! The rebuke of Deborah falls heavily on many of them; and the day is hastening on when they must account to Deborah's Lord, why they abode beyond Jordan, and among the sheepfolds, to hear the bleatings of the exposed and endangered flocks, instead of going forth to meet their enemies, the lion and the bear, when they were going abroad to devour! But, my Christian readers, other men's neglect is no excuse for our own. If they fail in doing their duty, so much the more needful it is that we do ours. Hear me, then, every Christian parent, into whose hands this humble address may fall. It may find you scattered far and wide from each other in the flesh, but I pray God it may find you present and united with each other in spirit. That in all the essential doctrines of the Gospel "ye may be of one heart and one soul, united in one holy bond of truth and peace, of faith and charity, and with one mind and one mouth," ye may serve and glorify the one and only Saviour of mankind. In this hope, then, let me entreat that your fervent requests be made known unto God, that He would mercifully preserve our country from Popery, and your beloved offspring from Puseyism and every popish system, however modified and disguised. Watch and pray against every attempt of man to lead you away from the simplicity of the Gospel. Bring all you hear and read to that touchstone of truth, that *only* unerring

* See Articles of Religion, Vith, on the Sufficiency of the Holy Scriptures for Salvation.

standard, ever bearing in mind, that if any man speak not according to that rule, it is because there is no light in him, whatever his station or pretensions may be. Let no man beguile you with vain words, or with flattering, or threatening speeches. Do all that in you lies to ground your children in a knowledge of the truth, as you find it in God's own Word. Keep them on their guard against all false doctrines. Especially make them understand, that the very foundation truths of the Gospel are at stake; and to do this, endeavour to inform yourselves as to what the Puseyites really believe, and write, and preach; and then teach your children, that these unhappy men are putting the visible church in the place of Christ, by teaching that "she alone is the true hiding-place, into which the servants of God may flee for refuge and be safe."*

Teach them that the leaders of the Puseyite-popish party, these troublers of the land, have publicly declared their determination, "not to stand fast; but to recede more and more from the principles of the English Reformation; that there minds are made up to do this, although in this their *ecclesiastical agitation* they vex the church with controversy, alarm serious men, and set the father against the son, and the mother against the daughter."†

Teach them that the whole frame-work of these men's system is "a system of externalism and exclusiveness, tending to the worst forms of intolerance, pride, and bigotry.

"A system that sets up *tradition* as of equal authority with the *Bible*, and pays as much homage to the sayings of the fathers as to the writings of the apostles, frequently interpreting the Word of God by these sayings of erring and fanatical men.‡

"A system which substitutes forms and ceremonies for the preaching of *God's Word*, and exalts sacraments and ordinances into the place of Christ himself.

"A system which teaches or sanctions, in the close imitation of *Rome*, the lighting up of large *candles* at mid-day upon the *altar*, the elevation of the *cross* above the communion table, the decoration of places of worship with *pictures*, *crucifixes*, *images* of the saints, &c., the superstitious regard to the *vestments* of the

* Linwood's Sermons.

† British Critic, No LIX. page 45.

‡ That the fathers, so called, did write and say many things that were pious and scriptural, is readily allowed; but that they frequently ran into the wildest fancies and most unscriptural comment, is a fact no man with truth can deny.

'priests,' the turning of the back of the priest upon the people, obeisances to the altar, the *eucharist*, &c. &c. &c.

"A system which recommends the preaching of the Gospel 'WITH RESERVE,' and throws a veil over the cross of our Redeemer, and so lowers the glorious doctrine of the christian ATONEMENT.

"A system which exalts ROMANISM and deteriorates PROTESTANTISM; which laments the latter, as little better than a curse, while it sighs for the return of '*better days*.'"

Teach them that "it is the essence of Puseyism to repudiate the right of any man to think and act for himself." That it demands the surrender of his private judgment, and the independence of his actions to the teachings and injunctions of the church. That "Hear the church" is the sum and substance of Puseyism. "That it sets aside, with uncereemonious hand, the Bible and the constitution, and would compel universal obedience to its despotic dicta. That it usurps authority over the state and the sovereign, and is prepared to trample on monarchy itself should it dare to oppose its designs."*

Teach them, how Puseyism maintains that *baptism*, and not *faith*, is the primary instrument of justification;† and that the "prevailing notion of bringing forward the doctrine of the atonement explicitly and prominently on all occasions, is evidently quite opposed to the teaching of Scripture."‡ And, moreover, "that all children baptized by the church are converted, and that to these baptized individuals there can be no saving repentance for sins committed after they have reached the years of maturity, that all which can be hoped for is a *re-conversion by means of the sacraments*." Teach them, that these Puseyites repudiate every thing of an evangelical nature, and place the whole essence of religion in the observance of external forms. "That they are great sticklers for fasts and feasts, and attach greater importance to them than to the Sabbath Day."§ Teach them, that the Puseyites assert, that "the bread and wine are changed by the consecration of the priest, and the operation of the Holy Ghost, and become the very *body* and very *blood* of our Lord."|| That "the power of making the *body* and *blood* of Christ is vested in the

* Advertiser.

† New on Justification.

‡ Tracts for the Times. No. 80.

§ Observer.

|| Palmer's Letter to a Protestant Catholic, p. 30.

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successors of the Apostles;”* and that they are such privileged men as belonging to the Apostolic Succession line, while all other ministers, not of the Church of England, or of that of Rome, are wicked intruders, as were Korah, Dathan, and Abiram! But I will proceed no further; time would fail to enumerate a tenth part of the folly and wickedness of these men.†

That such monstrous absurdities, such popish heresies, such jesuitical and jacobinical sentiments should, at this day, be openly professed and advocated by a portion of the clergy, tutors of colleges, and university professors connected with the Established Church, is truly grievous and astonishing; and that these things should meet with a tacit favour or actually expressed approbation in some of our high places, where especially they ought not, is what none could have expected; that so few voices are raised in clear and positive tones of condemnation against them; and that so many of the people in our cities and large towns are seen rushing headlong into the snare; that all this should have come upon us, so suddenly and so generally, as it has done, *bespeaks the Lord to be angry with us, and betokens the approach of events that may well cause the veteran christian soldier's hands to hang down and his knees to tremble.* But where there is *danger* there is *duty*. The duty is, that “those who fear the Lord should speak often one to another” in words of exhortation, instruction, and encouragement, in words of sympathy and christian love, in words of prayer and supplication to Him who, in the days of Israel's departure from God, and defection from the truth, looked on the few who thus acted, “and hearkened and heard them; and who had his book of remembrance written before Him.” And who pronounced, concerning these few praying and despised people, “they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” Malachi iii. 16, 17. May such be our practice, and such our privilege, for Jesus Christ our Redeemer's sake. Amen and amen.

* Froude's Remains.

† Whoever is desirous of obtaining a bird's eye view of Puseyism, will do well to get “*The Case as it is*,” or a Reply to the Letter of Dr. Pusey to his Grace the Archbishop of Canterbury. By William Goode, M.A., Rector of St. Antholin, London.